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Ritualism or Quakerism? 2d ed. 1870

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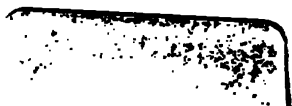


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"RITUALISM" OR "QUAKERISM?"

BEING

REMARKS ON A PAMPHLET BY J. W. C.,

ENTITLED

"QUAKERISM AND THE CHURCH."

J. B.

SECOND EDITION.

London

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“RITUALISM” OR “QUAKERISM.”

A PAMPHLET has recently been published by J. W. C., (John William Cudworth,) entitled “Quakerism and the Church ; being my reasons for leaving the Society of Friends and joining the Church.” These reasons are stated to be, That the doctrines held by the Society of Friends with regard to Baptism, the “Lord’s Supper,” Worship, and Ministry, are at variance with those of the New Testament ; whilst those of the National “Church” are in harmony with them.

The author of the pamphlet states that he was brought up in the Society of Friends ; that at one time he took it for granted that its creed was a sound one ; but, that after a time doubts arose in his mind with regard to the points above mentioned, which doubts were examined with great care, and resulted finally in his taking the step he has mentioned.

As a personal stranger to J. W. C., I shall perhaps best assure him that I appreciate his position, by stating that, like himself, I was educated in the Society of Friends ; and, like himself, have had to pass through a season of doubt and mental struggle in

reference to its doctrines, especially those of Baptism and the "Lord's Supper."

For it is no matter in what form of belief we may have been brought up—no matter how powerful the force of early training, there comes a time, sooner or later, to every man, in which he feels the need of a deeper and more living knowledge of God, and of the things pertaining to His kingdom, than any he has gathered from tradition or hearsay; a time when much that he has taken for granted, slides from under his feet; when even lessons that have been instilled into him by a father's watchful care or a mother's love, can no longer be leaned upon; when the storm of tribulation sweeps away the building of years, and leaves him empty and desolate in the presence of the dread realities of the world to come. No notional religion, no *ism* of any sort will stand him in stead now, but in the anguish of his soul he has to cry to a living and powerful Saviour for help, or he must perish.

In this state, any step that promises even one ray of light is eagerly taken by the weary soul; and the Scriptures are searched in a very different spirit from what we have known before—not to prove that we are right, or that anyone else is wrong; but with a broken and a contrite heart, in the hope that God will condescend to open to us such portions as He may see meet, and enable us to do *His will*, whatever it may lead us to.

It was at such a time, and under such feelings, that I did what the author of the pamphlet advises. I searched the New Testament from beginning to end, to see whether the doctrines in question *were* really *true*, and would really bear adopting in such a time of fiery trial; and, it need hardly be added, with a full determination to leave the Society of Friends if I found they would not.

In saying thus much, and adding that the result of my search led to an opposite conclusion to that arrived at by John William Cudworth, I am too much in earnest to attach any weight to a remark he makes near the close of his book, where,

after recommending this careful study of the New Testament, and a comparison of it with Barclay's Apology,* (a standard work on Friends' principles,) he says, that if after such study the reader "still thinks these specialities of Quakerism are in accordance with Holy Scripture, I shall be compelled to form a very low estimate of his mental powers and his judgment—or of my own." That is, in plain English, anyone who does not think with him is a fool.

But the true understanding of Scripture is *not* a question of mental powers or of natural ability; if it were, we should no longer see men of the highest mental calibre holding views that are diametrically opposed to each other; nor would the assertion hold good with regard to the way of Salvation, that "the way-faring man, *though a fool*, shall not err therein." †

If J. W. C. should after all be *wrong*, it would by no means follow that his mental powers or his judgment were of a low order, any more than it would follow that a man has bad sight because he fails to distinguish with the unaided eye, such things in the heavenly bodies as require a higher power than the unaided eye to discern.

In searching the Scriptures, and indeed in all seeking after religious truth, it is especially needful to bear in mind the injunction, "Trust in the LORD with *all* thine heart, and lean not to *thine own understanding*;" for if we do *lean* to it, instead of trusting with *all* our heart to this higher guidance, we shall but stumble upon the *letter*, while we entirely miss the *Spirit* that

* A person who visited the Library of Trinity College, Cambridge, about 1820, speaks as follows of this work:—

"The librarian called our attention to a particular compartment. 'These are controversial works. All that impugn or attack the views and doctrines of the Church of England are placed by themselves. As you will observe, answers are invited. I am not aware that any work attacking our church has remained unnoticed or unanswered during the many years that I have been here, except this one,' which, says my informant, I well recollect stood by itself at the end of the shelf, and which, on opening, I found to be Robert Barclay's *Apology for the True Christian Divinity*. 'It is the only book,' continued the librarian, 'that comes back again and again without any answer. Not but that it has been frequently examined, but it comes back alone.'

† The translators of the authorized version of the English Bible, say in their "Address to the Reader," after stating modestly that they had thorough knowledge of the original tongues: "And in what sort did these [the translators] assemble? In the trust of *their own knowledge*, or of *their sharpness of wit*, or *deepness of judgment*? At no hand. They trusted in Him that hath the key of David, opening, and no man shutting."

giveth life. The apostle Peter tells us *why* we are to trust in the Lord in the interpretation of Scripture, when, after testifying to that of which he had been an eye witness, he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;" and then adds: "knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." In other words, we cannot unlock the Scriptures *ourselves*, no matter how plain we may seem to make them by our "private interpretations;" but we must be dependent for our right understanding of them, upon the same Spirit that gave them forth "in old time." *

By his own showing, J. W. C. has made it simply a question of natural powers and judgment to discover the true meaning of Scripture; and where has his interpretation landed him?

I shall not follow his arguments step by step, but mainly deal with his conclusions, as being a more brief, and quite as certain a way of testing whether he is right or wrong. As with a sum in arithmetic, if the *total* is wrong, we may be very sure the *working* is wrong also; so if it should appear that any conclusion resulting from J. W. C.'s reasoning is untenable, we may rest assured that the arguments upon which it based are unsound.

When two lines run seemingly parallel for a short distance, it is often difficult to decide whether they *really* are so; if they are not, we have only to prolong them to find them becoming more and more divergent; but if they *are* really parallel, we may carry them as far as we please, and measure them at as many points as we choose, without their suffering by the test.

So it is with systems. What is absolutely true will bear pushing to extremes, and is always *self-consistent*.

* Or, as Beza says, in his note on this passage: "For he that is the Author of the writings of the prophets is also the interpreter of them." At the words "private interpretations," he adds, "For all interpretation cometh from God." Dean Alford translates, "For prophecy was never at any time of man;" &c. In his revised translation, he says: "For prophecy was never sent after the will of man;" &c.

What is not absolutely true, but partly true and partly false, (as most false doctrine is,) will not bear carrying to extremes, without involving difficulties and contradictions. A false system, therefore, may be known *by its not being consistent with itself*, and by its attempting to hedge itself about with artificial barriers, beyond which enquiry respecting it must not be pushed.

Now if the system of doctrine held by the Society of Friends be *self-consistent*, and on the other hand that laid down by J.W.C., be *not* so, the first *may* be in accordance with Scripture, but the second *cannot* be; since nothing that contradicts itself can be true; and if not true, it cannot be in accordance with the Scriptures of truth.

No one, so far as I am aware, has ever denied that what are popularly known as "Quaker" doctrines are *self-consistent*. Many bitter opponents, who deem the system only a "cunningly devised fable," admit *this* of it.

And what is this cunningly devised fable?

Its foundation doctrine—the foundation doctrine of Quakerism, out of which all the others spring, is this:—

That God not only so loved the world that He sent His Son into the world to atone for the sins of all mankind in the body of His flesh, through death; but that He also so loved the world that He has enlightened every man that comes into it with some measure of His own eternal Spirit, in order that no man might miss the offer of that salvation which He has thus prepared for *all*. This manifestation of God is described in the first chapter of John, as the "Word" by which all things were created, and as the true Light that enlighteneth *every* man that cometh into the world, although it shineth in darkness: and in the same chapter we read that this "Word," which was "made flesh," is Jesus Christ, the Son of God. It is elsewhere spoken of as the Word of God's power by which He upholds all things—as the Spirit of God—as the pearl of great price—as the treasure that lay hid in a field—as the seed of the kingdom of heaven, &c.

This doctrine is termed by the schoolmen, The IMMEDIATE

REVELATION of the Almighty to the soul ; or, considered in its aspect of a gift to *every* man that cometh into the world, "UNIVERSAL and SAVING LIGHT." Is there anything in it that is unreasonable or absurd? Is there nothing in it which commends itself to the heart of man—man everywhere lost and dead in trespasses and sins, and estranged from God—in this mighty love which reaches forth to the whole human race—God thus in Christ reconciling the world to himself? If any man dare to narrow this infinite love down to any one age or any one dispensation on earth, the witnesses against him rise on every hand, a multitude that no man can number, out of every nation, and kindred, and tongue, and people.

Yes—this truth, hated by the world and despised by the worldly wise—this truth, infinite in power and eternal in beauty, is testified to by men of every age and clime—of every sect and name. We hear it more or less distinctly from patriarch, and psalmist, and prophet—from evangelist and apostle—from early "father" and modern reformer—from the best men that have ever lived in the "Christian Church;" while far off strains of it are echoed back to us from the Greek philosopher and the Indian sage—and from the dimmest night of heathen lands—for even *there* there is no speech nor language where *this* sound is not heard,—this solemn truth, that The tender mercies of God are over *all* His works, and "that He has never yet forsaken a single human soul that had not first forsaken Him!" *

* BISHOP FOWLER, in a book entitled "The Principles and Practices of certain moderate Divines of the Church of England," &c., says [pp. 249, 250]:—"To say the truth, many of them, [the heathen] for all their not having heard of Christ, and their being strangers to the Bible, have outdone most Christians, to our great shame be it spoken. But I say God is not, or hath not been, wanting to them neither, as to the enabling them to do so much as he expects from them, and so making them capable of some lower degrees of happiness. Hath not our Saviour told us that where little is given but little shall be required? And I have heard of a mere natural fool that on his death-bed said—'Lord, where thou givest but little thou dost not expect much.' God hath given the meanest of them a sense of good and evil in divers instances; and that He is willing to assist them with His grace to live accordingly, as also that He sometimes excites their wills, who dares deny? Hath not St. Paul told us that they are without excuse, or rendered inexcusable? But how can they be so if they are denied what is, at least, so far necessary as was now said?"

BISHOP BURNET says [Expos. Art. Church Eng.]:—"There is no such thing in all the Scriptures that no man can be saved unless he has an explicit knowledge of this [the death of Christ,] together with a belief in it. Few in the old dispensation could have that; infants, innocents, or idiots, have it not. . . . So it does not appear that none shall be saved by the death of Christ unless they do explicitly both know it and believe in it. . . . Since God has not declared they shall be damned, no more ought we to damn them."

AUGUSTINE says:—"There is no man, although depraved, if he can in any measure use his reason, in whose conscience God does not speak."

But this doctrine does not rest for its main proof on outward evidence: its test lies nearer home to us than any book or writing whatever, though the Scriptures also so abundantly testify of it, for "the word is *nigh* thee, in thy mouth and in thy heart;" and this is the Word of faith which "Quakerism" preaches; which Moses preached; and which Paul preached.

Yes, this Word "very nigh in the heart"^{*}—this true Light that

* MOSES after summing up the law, and setting before the Israelites blessing or cursing, life or death, according as they obeyed it or rejected it, tells them that it was a commandment which was "neither hidden, nor far off," but, he adds, "the word is very nigh thee in thy mouth, and in thy heart, *that thou mayst do it.*" It was attention to this word in the heart that Moses impressed on them as the way to "do" what he had commanded in the outward law; so that then, as now it was the righteousness which is of *faith* that saved, *faith in Christ*; for Paul refers to Moses' words, and says they were the expression of the "righteousness which is of faith." Moses, speaking of the same "Word" says, "Who shall ascend into heaven and bring it unto us?" and Paul adds to this: "that is, to bring CHRIST down from above." Compare Deut. xxx., 11 to 14 with Romans x., 6 to 10. Paul appeals to this same word in the heart as the root of faith in the Lord Jesus Christ, and in His being raised from the dead. For as Christ is not only the *Object* but the *Author* of true faith, He is "*nigh*" in the very place where belief in Him must have its origin—viz.: "*in the heart,*" "*for with the heart man believeth unto righteousness.*"

TERTULLIAN says:—"I maintain that before the writing of the Law of Moses upon tables of stone there was an unwritten word, which was naturally understood and observed by the ancient fathers."

CHRYSOSTOM says the law was written in the hearts of *all* men, and adds—"There is no need of words, or of teachers, or of pains and labour, to come to the understanding of it; nor of Moses, or the prophets, or the judges; it being long extant before Moses was born, and before there were any prophets or judges in Israel. Men knew it at home, being taught it in their own consciences."

DAVID again and again testifies to the power of this internal Word—this Law, and its precepts—this Commandment, by obedience to which he came to experience the salvation of God. Time would fail, in this limited space, even to give the references to the places in the Psalms, where it is dwelt upon in one way or another: especially in the 19th and 119th. "My soul fainteth for thy salvation; but I hope in *thy word*:" "I have longed for thy salvation, O Lord; and *thy law* is my delight:" "Wherewithal shall a young man cleanse his way? by taking heed thereto according to *thy word*:" "*Thy word* is a lamp unto my feet and a light unto my path." "*The law of the Lord is perfect, converting the soul.*"

What "*law*" and what "*word*" was this? Many people will answer, "*the written word—the Scriptures.*" But have they ever considered, who do say so, how utterly this statement contradicts Scripture itself? The *scriptures*, at the time David spoke, were scarcely more than the five books of Moses; and does anyone maintain that the outward or Mosaic law could convert the soul, or cleanse one's "way," or bring salvation? Paul, speaking of the *outward* law, says: "By the deeds of the law there shall *no flesh* be justified in his sight." "A man is *not justified* by the works of the law, but by the faith of Jesus Christ." If no flesh could be justified by it, and a man was "not justified" by it, we may be positively sure David was *not* referring to the outward law, when he said, "*the law of the Lord is perfect, converting the soul.*" Nor was it the outward law that he described as "*perfect*," because we are assured in the Epistle to the Hebrews, "*the law* having a shadow of good things to come . . . can never make the comers thereunto perfect;" and, "*the law made nothing perfect.*"

It was, therefore, the *law of the spirit of life*, of which David spoke—the "*word nigh in the heart,*" to which Moses directed the Israelites; and which Word, Paul declares, was CHRIST. David's experience of Him was that of a *living* and powerful Saviour, who, of His free mercy, blotted out his transgressions; and by His righteous judgments purged his soul from the transgressing nature, and actually enabled him (David) to *do* the commandments of God. Here is the great *fulfilling* of the law, and the righteousness which is of faith; for there is no true faith, and therefore no real salvation, that does not bring us to *doing the will of God*. Moses testified to this ("that thou mayst '*do*' it.") David "*did*" it. Our Saviour declares that he that *doeth* His sayings builds upon the rock: John testifies, "He that *doeth* the will of God abideth for ever;" and almost the last words in the book of Revelation are, "Blessed are they that '*do*' his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

shineth in darkness—a darkness that *comprehendeth it not*, though fully *conscious of its presence* when it condemns for sin—[“Men loved darkness rather than light,” not because they had no consciousness of it, but “because their deeds were evil,”]—this grace of God *that bringeth salvation* that hath appeared unto *all men*, teaching us to deny ungodliness and worldly lusts—this pearl of great price—this treasure that lies hid in a field—this Seed of the kingdom of heaven—this drawing of our Heavenly Father, without which, Christ declares no man *can* come unto Him—“No man can come unto me except the Father which hath sent me draw him”—are all one and the same thing, and the SURE FOUNDATION upon which “Quakerism” is built. The first step it recognises as the duty of man, is not the assent to any creed or formula whatever, but *belief in the Light*: that is, obedience to it: for belief *about* it or *concerning* it merely, is dead and in vain without this. “While ye have the light,” said the Saviour Himself, “*believe in the light*, that ye may become *children of light*.”

We also read elsewhere, that “as many as are *led by the Spirit of God*, they are the *children of God* ;” and the apostle John declares that “*if we walk in the light*, as He is in the light, we have fellowship one with another, and the *blood of Jesus Christ His Son cleanseth us from all sin*.” No man, therefore, can become a child of the Light, or a child of God, but he who believes in the Light, and is led by the Spirit of God; and no man can know the blood of Jesus Christ to cleanse him from all sin, unless he walks in the Light—that is, *walks in obedience to the spiritual manifestation of Christ in his own soul*. And as no man is a true Christian but he who has the inward experience of his sins being thus cleansed—that is, who walks in the Light,—whatever may be his outward profession, or his outward belief *about* Christ; neither, on the other hand, does any man fail of salvation who has never heard of Him outwardly, provided he has the deeper, the real experience of His Spirit in his heart. For there is but *one* way of salvation for all men; and that

is CHRIST. Not one way for us who are called Christians; and another way for the holy men who lived before Christ's outward coming: and another way for those in heathen lands who have never heard of His outward coming.* *There is but one way*; for there is *no other name* given under heaven among men whereby we must be saved, but that of JESUS CHRIST, who is the same yesterday, to-day and for ever; the same as He was before Abraham was; as He was when He took upon Him this mortal life, and yielded it up on the cross; as He is, and will be, who is alive for evermore; the same Almighty Power speaking, as Fenelon says, "in the hearts of the impenitent,"† to convince them of sin: leading those who yield to it, to a new birth unto righteousness; and becoming to all them that obey it, the Author of eternal salvation.

Out of this foundation doctrine, that God *Himself* enlightens every man by His Spirit, and leads those who obey Him, into *all*

* I am aware that many who maintain that it is mere belief in the outward history of our Saviour which saves us, and not the coming into spiritual union with Him, try to escape the dilemma which such false doctrine involves, with regard to the inevitable destruction of the great majority of the human race, by saying that we must leave them to the "uncovenanted mercies of God." This is utterly opposed to Scripture, which positively assures us there is but *one way* of salvation, and but *one Saviour* of "all men." (See note on page 8.)

† FENELON, in his *Œuvres Spirituelles*, cap. xx., "On the internal Word," says, that it is a doctrine which even those Doctors who are farthest from the inward life *cannot help admitting*. "God," says he, "speaks unceasingly in us. He speaks in impenitent sinners; but these sinners, deafened by the noise of the world and their own passions, cannot hear him: His word is to them a fable. He speaks in sinners who are being converted: these feel the remorse of their conscience; and this remorse is the voice of God, who charges them internally with their vices. When these sinners are thoroughly reached (*touchés*), they have no difficulty in understanding this secret voice: for it is *this* which pierces them so sharply. It is in them the *two-edged sword*, of which St. Paul speaks, *which divides asunder between soul and spirit*. God speaks in persons who are enlightened and wise, and whose external life, regular in all things, seems adorned with many virtues; but often these persons, full of themselves and their own lights, are too fond of hearing themselves to listen to God. They turn everything into reasons; and make to themselves principles of natural wisdom, of all that comes to us infinitely better through the channel of simplicity and teachability by the Holy Spirit of God
"I have been wise (I may venture to say it) as others, but, thinking I could see everything, I saw nothing. I went on feeling my way through a succession of reasonings, but the light never shone in my darkness. I was satisfied with reasoning, but, alas! when once all that is in us is silenced, to listen to God, we know all things without knowing anything, and we cannot doubt that, up to this point, we have been ignorant of all things that we imagined we knew."

"Of what use would be the outward word of pastors, and even of the scripture, if there were not an *internal word* of the Spirit itself which gives to the other its whole efficacy? The external word, even of the gospel, without this living and life-giving *internal word* would be nothing but a vain sound. The letter alone kills; and the Spirit alone can give us life. O Word! O Eternal and All-powerful Word of the Father! It is Thou who speakest in the depth of souls! That word which went forth from the mouth of the Saviour during the days of his mortal life, only had such virtue, and only produced such fruit on earth, because it was animated by this word of life, which is the Word itself. Hence it was that St. Peter said, "To whom shall we go? Thou hast the words of Eternal Life."

truth, spring all the other doctrines that are, or ever were, held by any true Quaker.

And as the Lord Himself leads his people, He shows them what they are to do and to leave undone. They dare not in their own will and wisdom run into mere *imitations* of any acts He commanded to good men in other days, or under other dispensations. If they did they might make a likeness of the early Christian Church, or the Jewish Church, or any other; but it would be only a *dead form*; and no dead form can ever profit the soul; what it needs is *living power*.

This is the true ground why Friends do not follow the various sects in their outward ordinances, or their imitations of the Church government described in the New Testament.*

Whether they are right or wrong in this, I believe that no thoughtful reader will deny that they are consistent with *their own* fundamental doctrine in thus acting.

It is this belief in the inward and immediate revelation of Jesus Christ to the soul, and the need of absolute dependence upon its guidance in our drawing nigh unto God, that leads Friends to wait upon Him in solemn silence when they assemble for worship, instead of at once entering upon outward exercises which may be utterly unsuited to the state of the person assuming them. It was this same belief that led the prophet to declare, that "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: they shall walk and not faint."

If the preparation of the heart of the worshipper rests with God, and must be waited for in humility of soul, much more must that preparation be depended upon by the ministers in such an assembly, that a sense may be given them of the *states* of those present, and ability rightly to minister to such states. For, talking about Eastern manners and customs—telling anecdotes

* In the second sentence of the preface of the "Book of Common Prayer," it is stated that "The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein," are "things in their own nature indifferent and alterable, and acknowledged."

—splitting hairs about rendering a text from the Greek,—or giving one’s own ideas about doctrines, may amuse the wandering mind, may interest the intellect, but it never reaches to the *state* of the *hearer*. Such things as these are at best but *husks*, which only those who are the rich and the full, and who “have need of nothing,” mistake for food; the poor prodigal son turns away from them, dying of hunger.

And with respect to what are by some called minor matters. Is there anything inconsistent with the idea of that grace which teaches us to deny ungodliness and worldly lusts, leading those who *fully* obey it, into plainness of speech, behaviour, and apparel, and leading them away from such amusements and practices as are opposed to the daily bearing of the cross of Christ?

But enough. The reader has sufficient of the “Quaker system” before him in this rapid sketch, for my present purpose, which is, to show that, whether right or wrong, it is perfectly clear and simple, and *perfectly self-consistent*.

Now compare J. W. C.’s own statements and inferences *with each other* and see whether his system is as much so.

At p. 52, he ridicules the idea of the Almighty teaching a man now “in the same way that the Apostle Paul was taught the Gospel, *by divine revelation!*” At the same time, on almost every page of his book he endeavours to prove that a *divine inspiration—a birth of the Spirit of God*, takes place at the will of any man who is a priest of the Anglican communion, and who, be it remembered, usually receives a fee for producing *such inspiration!* And furthermore *every* priest of the Anglican communion declares that he has *himself* had a *special divine revelation, a special inward call and motion from God*; for he says, at his ordination, that he trusts he is “INWARDLY MOVED of the HOLY GHOST to take upon him this office and ministration!” In other words, J.W.C. rejects the idea of *any* man *now* ranking with the Apostles, and in the same breath he claims for a *great many* men, that they have succeeded to what he considers the *very power* the Apostles had!

All through his book he speaks as if we were further off from Christ now, than 1800 years ago, and were only linked to Him through an *historical* priesthood; and he hints to us (p. 85) that the age of *miracles* is past. In the face of this, he pleads (p. 69) that we should believe in present miracles—in "something which touches or enters the *body*, benefiting the *soul*," because "*God* wills it;" and he goes on to appeal to several past *miracles*, to show the possibility of this one in our own time. He instances the anointing of the blind man's eyes with clay, the touching the hem of Christ's garment, &c. Nay, further, one chief object of his pamphlet is to show that a *miraculous* or *supernatural* effect follows a common act, viz.: that when a certain man sprinkles water on the face of a little child, the soul of such little child undergoes a *mighty change*!

The Romanists are not so unwise as to talk of the age of miracles being past, while they boldly assert ability to work them. J. W. C. and his friends (who have considerable skill in logic) profess to work them, but say at the same time that the age is gone by in which they *can* be worked!

He leans on the practices of the early Christian Church as necessarily more perfect than those of after ages; and yet he states, (p. 42) when he wants to prove something else, that the *same people* who are addressed by Paul as "*saints and faithful brethren*" at Colosse, were at that very time, many of them "in the commission of *very gross sin*."

He quotes from the Epistles on points of *Church government and practice*, on the ground that what applied to persons therein addressed, necessarily applies to the Church now; and then he turns round and shelves the Epistle to the Corinthians (where it tells flatly against him,) by saying that it referred to ill-managed meetings of *miraculously-endowed* persons, who, "though greatly favoured with spiritual gifts, were a very tiresome people!" He tells "Friends" (on p. 85) that in the "personal epistles" and other parts of the New Testament, they would find directions about *Church government*, much "to the purpose;"

and then, when he wants to prove something in support of certain practices for which *he* cannot find anything "to the purpose" in the Scriptures, he turns round on the very next page and appeals to tradition, *on the ground* that "the New Testament was *not* written to set forth a system of *Church government* and worship!"

He claims as the ground of *authority* for the ministry of the Church of England, that it was derived from the Roman Catholic Church (pp. 83, 84); while the Roman Catholic Church *itself* uses *that very authority* to condemn the Church of England ministry as *spurious* and *heretical*! He forgets to explain what will place his reader in a strange dilemma, viz:—That if the Roman Catholic Church retains the apostolic power, it can "bind and loose" effectually. Since it "binds" the Anglican Clergy, as heretics, from any administration of ordinances, the Anglican Clergy are *forbidden* by *Apostolic command*, from doing what J. W. C. claims they do *by* Apostolic command.

The arguments upon which "apostolical succession" rests, are so absurd, that I would not waste the reader's time upon them if J. W. C. had not seriously advanced the doctrine itself, as essential to his view of the "ordinances." Briefly, they are these:—1st. That the Romish Church, since it can show an "historical connection" with the church of the Apostles, is the true successor to the power and authority of that church; and 2nd, That the Anglican Church, since it was a "branch" of the Romish one, *derives* from the latter the same power and authority. We can either *deny*, or *admit*, the first of these positions. If we *deny* it, we deny the second along with it, since it is impossible to derive a thing from any source in which it does not exist. If, on the other hand we *admit* that the Romish Church has succeeded to the power and authority of the apostles, nothing is plainer than that we are in duty bound to obey that power, and to believe, *on Divine authority*, that which the Romish Church solemnly declares. And what does it solemnly declare? It is, *That the Anglican priesthood never did carry with them, on leaving the "Catholic" Church*

any gospel authority whatever; that their pretensions are false; that they preach heresy, against which the "Catholic" Church, in days that are past, and, therefore, when nearer the apostolic period, has testified by burning sundry of them to death; and, finally, that both they, and all who follow them, are in danger of eternal perdition!*

This is, indeed, a sad pass; and I cannot help thinking that if the "historical succession to the Apostles" has split into two "branches," whereof the younger declares the elder to be so corrupt that no one could "entertain the idea"† of connection with it, since it was "*drowned in abominable idolatry,*" "for the space of eight hundred years; and, whereof the elder, on the other hand, calls down frightful imprecations on the younger, as an imposter and a deceiver, in danger of hell fire—it becomes a matter for very serious enquiry as to *what sort of Apostles* they must have been,‡ to whom two *such* "branches" have "succeeded"!

J.W.C. appeals (on p. 17) as to the absurdity of imagining that the *whole church* could be *deceived*; and then, in order to palliate the gross corruption of the *source* through which he maintains the Church of England to have received its ministry, he turns round and tells us, at page 84:

"If we reject her on the ground of the corruptions from which she has purged herself, we might as well reject Christianity altogether, on the same grounds, for the WHOLE Christian Church was at one time *equally corrupt.*"

Can any *whole Church* be *corrupt* and *not deceived*?

* To prevent any possible confusion on this point, by arguing on the recognition by the Romish Church, of orders in the Anglican, I quote the following from the Roman Catholic Bishop Milner, Vicar General of the Midland District, in his "End of Controversy," a work largely circulated by Romanists as a standard exposition of their doctrines.

His argument on the absurdity of asserting that the Romish Church could, *if and whilst* "corrupt," retain Apostolic Power, is unanswerable. He says:—"Though we were to admit of an Apostolical succession of Orders in the Established Church, we never could admit of an Apostolical succession of Mission, Jurisdiction, or right to exercise those orders in that Church; nor can its clergy, with any consistency, lay the least claim to it. For, first, if the Catholic Church, that is to say, its 'Laity and Clergy, all sects and degrees, were drowned in abominable idolatry, most detested of God and damnable to man, for the space of 800 years,' as the Homilies affirm, how could she retain this divine mission and jurisdiction all this time, and all this time employ them, in commissioning her clergy to preach up this 'abominable idolatry?' Again, was it possible for the Catholic Church to give jurisdiction and authority to Archbishop Parker, for example, and the Bishops Jewel and Horne, to preach against herself! Did ever any insurgents against an established government, except the Regicides in the Grand Rebellion, claim authority from that very government to fight against it and destroy it? In a word, we perfectly well know, from history, that the first English Protestants did not profess, any more than foreign Protestants, to derive any Mission or Authority whatsoever from the Apostles, through the existing Catholic Church. . . . Hence it clearly appears that there is, and can be, NO APOSTOLICAL SUCCESSION of Ministry in the Established Church, more than in the other congregations or Societies of Protestants. All their Preaching and Ministering, in their several degrees, is performed by mere human authority."—Letter xxix. "On the Apostolicity of the Catholic Ministry."

† J. W. C.'s pamphlet, p. 83.

‡ II. Cor. xi, 13.

These are only a *few* of the contradictory statements with which the pamphlet abounds.* That it does so is not the fault of J.W.C., but arises from the impossible task he has undertaken. This task is, to make *a system of religion of man's invention, tally consistently with the letter of Scripture.* As to avoiding contradiction to its *spirit*, he does not appear even to attempt it. And every man, no matter what his "mental powers and his judgment," and every set of men, no matter what their learning or their wisdom, who take upon them to comprehend the Scripture without first becoming as little children, and being dependent on the Spirit of God for a true understanding, are liable to fall into the same snare; for our Lord Himself has said, and His words will never pass away, "I thank thee, O Father, Lord of heaven and earth, that thou hast *HID* these things from the wise and PRUDENT, and hast REVEALED them unto BABES."

I will now examine J.W.C.'s *conclusions* on the subjects of ministry, and the effect of the outward "ordinances" on the soul of the person who receives them. He has not treated these

* It may not be amiss here to remark upon a mistake into which J. W. C. appears to have fallen with regard to GEORGE FOX and his position in the Society of Friends. Evidently under the idea that GEORGE FOX is looked upon as the head of the Society, J. W. C. devotes three pages to an attempt at ridiculing him as a "religious enthusiast," and talks about "whether we can credit the man's evidence that he had a revelation," &c. Now, if the holding of *any* doctrine by the Society were dependent on this, there might be an excuse for bringing it into the arena of controversy; but such is *not* the case. GEORGE FOX was the earliest minister in the Society, and was not only instrumental in bringing large numbers, from all denominations, to embrace the truth professed by it, but in establishing its discipline; yet Friends have never regarded him as, in any sense, their head or leader; nor have they ever professed *any* doctrine on the ground that he believed it, or that he had *any* revelation respecting it. Far otherwise: he directed men, *not* to his own writings; but to the *immediate teaching of Christ* in their own individual souls. And those who came, or who now come, to *this foundation*, need neither that GEORGE FOX, nor *any* man, teach them; they no more regard him as their leader than the men of Sychar so regarded the "woman of Samaria" for directing them to the same Divine Master as He sat by Jacob's well, in the days of His flesh; but, like some of the Samaritans, those who do thus come to Him, can say, in very truth, "Now we believe, *not because of thy saying, for we have heard Him ourselves, and know that He is indeed the Christ, the Saviour of the world.*"

Under the false impression I have mentioned, J. W. C. ridicules GEORGE FOX with a view of discrediting certain principles professed by him; an undignified procedure, as well as useless, seeing it has nothing whatever to do with the *truth* of those principles. Although I in no sense pin my faith on GEORGE FOX, yet, as an individual, esteeming him highly for his work's sake, I feel pained, at such a wanton attack. J.W.C.'s opinion may be worth attention; but I submit that the *very far different judgment* concerning GEORGE FOX and his writings, expressed, and warmly expressed, by such men as JAMES MACKINTOSH, SAMUEL TAYLOR COLERIDGE, THOMAS CARLYLE, and CHARLES LAMB (especially that in the somewhat quaint essay of "Ella," entitled "*A Quaker's Meeting*,") should be of some value on the other side. Any serious reader, perusing G. F.'s journal, will find it worthy of far other criticism than J.W. C.'s.

in the same order; but I put ministry first, since by his own showing (p.83) *if* our Saviour has instituted such outward ordinances, he must have commissioned an outward priesthood to administer them. If, therefore, the ministry contended for by J.W.C. as thus empowered, should not prove to be *the real ministry* set up by Christ, but a spurious one, the ordinances administered by it must also be, not the real ones, but spurious ones.

He mentions (p. 84) that Friends used to speak of the *paid* ministry of any denomination as a "hireling" ministry; and, as if in opposition to the command of our Lord, "Freely ye have received, freely give," he quotes (p. 85) the statement of the Apostle that "they which preach the Gospel should live of the Gospel." The inference is,—and here lies the falsity of this method of reasoning,—that they who *preach* should be paid for *preaching*. It by no means follows, that if by the expression "live of the Gospel" Paul meant all that some assume,—it *by no means* follows that they which preach *something else* than the Gospel should live by preaching *that something else*. So far from being paid for preaching any *other* Gospel than Paul preached, whoever did so, no matter how high his standing, is to "be accursed."

And what was Paul's Gospel? It was the preaching of Jesus Christ, His incarnation, death for our sins, ascension, and intercession, and his saving spiritual ministrations in the hearts of all men, specially of those that believe. All this—but this was not all. There was something else which gave to all this its efficacy and life, the same thing which Fenelon speaks of as accompanying the word of our Saviour. [See note p. 9.] Paul's Gospel was a ministering of the *power of God* to his hearers; it was not man's wisdom exercised in dissertations about that power. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

That was Paul's *Gospel*—something which aroused a living,

divine power in his hearers. And what was his *commission*? He tells us in the same passage that some of his alleged followers love to quote about “living” &c. He says that necessity was laid upon him—that there was a *woe* against him if he preached not the Gospel; that even his “*reward*” would be in making the Gospel *without charge* to the Corinthians.

Wickliffe translates the passage :—

Forsoth nede lith [lieth] to me; forsoth wo to me if I schal not euangelise. Forsoth if I willinge do this thing I haue mede; sothly if agaynst my wil, dispensacion is bitake to me. What therefore is my hyre, (or mede,) that I preching the gospel, *putte the gospel withoute spence takynge, that I mysuse not my power in the gospel.*

Tyndale’s version is :—

For necessite is putt vnto me. Wo is it vnto me yf I preache not the gospell. yf I do it with a good will I have my rewarde. yf I do it agaynst my will an office is comitted vnto me. What is my rewarde then? Verely that when I preach the gospell, *I make the gospell of Christ fre, that I misuse not myne auctorite in the gospell.*

Now how many ministers of any denomination can *honestly* say they went into the ministry as Paul did, because *necessity was laid upon them*; or, that, like Paul, they felt a *woe* against them if they preached not the Gospel? Or, that when they did preach, their speech and their preaching were “in the power of God?” Or, that they, like Paul, considered it their *reward* to make the gospel “*without charge*,” and “*withoute spence takynge*,” and “*fre*,” to their hearers? Or that they fear taking anything from their hearers, would be to “*mysuse*” their power in the gospel?

Is it not a fact that a large number of men take the Church of England ministry upon them, who are not even “converted” men? Do we not read that “Unto the wicked, God saith, What hast thou to do to declare my statutes?”

Such men as these, at any rate, are *not* to “live of the gospel,” seeing that they were never called to preach it. And they *are* in the broadest and worst sense of the word, *hireling ministers*.

Yet is it not a fact that the Church *system* provides for these to enter, without let or hindrance, provided they are learned in the wisdom of man, and not glaringly immoral? *

Is it not a fact that the *large majority* of those who enter this ministry, do so *because* they want to get a *livelihood* in a respectable position? Do they not themselves talk of going into the "*Church*," precisely as they do of going into the practice of the *Bar*, or *Medicine*. Are not these three high-class *trades*, or as we term them all three, *professions*? And of these three learned professions, is not the one which parades before us the words "benefice" and "living," the very one which relates to preaching? And *whoever* preaches, or goes into the ministry *for the sake of its emolument*, whether he be a worldly-minded archbishop with his tens of thousands a year, or a dissenting preacher with his fifty, *he is* a hireling minister.

The evil of putting *such* men as these into the ministry, is in no way lessened by going through the form of hearing them say what they *know to be untrue*, and what everybody else concerned in the matter *believes to be untrue*, viz: that *such* men "trust" that they are "*inwardly moved* of the *Holy Ghost* to take upon them this office and ministration." It is vain to say that we must leave this to the candidate himself, and to the Searcher of all hearts; they who "ordain" a man to the ministry, whom God has not truly called to it, *do not leave the matter to the Searcher of hearts, but take upon themselves to proclaim his fitness*. Does not part of the ordination service consist in reading the words, "*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber*"? What then are those who are guilty of *helping* such a one to *climb up some other way*, and who commit the sheep to his charge? May it not be said of them, "*When thou sawest a thief, then thou consentedst with him*"? Ordaining worldly men to preach the Gospel of Him who was not of this world, is very sad work, say what one will; and they

* In the ordination service, the Bishop asks if any one knows any "*notable crime*" in the candidate for admission; and the paragraph following states that the Bishop is to "*surrease from ordering that person,*" if any *great* crime or impediment be objected. It is surely a very poor guarantee of a man's fitness to be a minister of Christ, that he is merely free from "*great*" crimes!

who are guilty of it may well cast about them for foolish excuses to cover their shame.

One of my most valued personal friends,—a clergyman—told me some years ago (at a time when I had but little leaning to the Society of Friends) as his solemn conviction, that three-fourths of the Clergy in the Church of England were "unconverted men." My own impression is that this statement is *below* the truth; but even if it were far above it, *the system* which calls such a vast multitude of those who are dead in trespasses and sins, to declare God's statutes, is *rotten to the very heart's core*—is a system of confusion and every evil work.

Recollect, I am not libelling individuals; I speak but the simple truth of *the system*. A ministry which *by its inherent arrangements* provides for the admission of hirelings, is, disguise it by whatever name we please, a *hireling ministry*.

To say that all who enter its ranks are hirelings is quite another matter, and very far from my thoughts. I know bright and shining Christians who are in this ministry—and they are *no* hirelings; but they are rare exceptions; good men in a false position, many of whom mourn over the evils to which they are unwittingly a party.*

But *money* is not the only hire a man may receive for preaching. There are wise and eloquent men, many of them men who *have* experienced somewhat of the power of religion on their own souls, who *work up their own experiences with what their learning enables them to gather from books*—some of the "popular preachers" and the "fashionable preachers" of whom we hear so much; and who have become popular and fashionable by carefully endeavouring that *their speech and their preaching should be in enticing words of man's wisdom*. And these men, striving with all their might to do what Paul condemns as opposed to the Gospel, are no true shepherds, but in deed and truth, *hirelings*, "willingly" doing that for which verily they

* One of the best men who have adorned the Church of England ministry, John Fletcher, says of the profession: "I am so attached to that good old book, the Bible, as to say of many who pass for ministers of Christ: 'Woe to the foolish prophets that follow their own spirit, and have seen nothing; that say the Lord says, and the Lord hath not sent them.'"

have their "reward." Not Paul's "reward" most certainly : for that was that he might make the Gospel "*without charge*," or "*fre*," to his hearers. What has "living of the Gospel" to do with such men as these, seeing they never preach it?

This, then, is the priesthood on whose behalf J.W.C. contends that they are the successors to the Apostles, and "commissioned" to baptise.

The system that lays itself out on purpose to secure such preachers as these, making the *enticing words of man's wisdom* its very aim and object, and ignoring or disbelieving in the demonstration of the Spirit and of power—the system which is wholly aimed at making men able ministers of the New Testament, *not* of the Spirit, *but* of the letter, is a system utterly opposed to the kingdom of Christ; and, for their steadfast testimony against this rotten hireling system, for the testimony of Jesus and the Word of God, hundreds and thousands of the early Friends gave up all that men hold dearest in this life, to suffer persecution, and imprisonment, and, some of them, death.

Let us next examine what J.W.C. supposes to be the authority from which this priesthood derives its commission. He is speaking of the conversation of our Lord with Nicodemus, and says :—

Jesus answered : "Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God." Nicodemus, not understanding this saying, replied : "How can a man be born when he is old, can he enter the second time into his mother's womb, and be born?" If our Saviour had *merely* meant that a man must first be "regenerate" according to the popular interpretation of that word, or, "converted, cleansed, and introduced into newness of life by the Spirit of God," it is reasonable to suppose that He would have said so, as it would have been perfectly understandable, and would have removed Nicodemus's difficulty at once, it being easy to perceive that a man should experience a *spiritual* change. But if that were His meaning, His reply only adds to the difficulty. He answered : "Verily, I say unto thee, except a man be born of *water and of the Spirit*, he cannot enter into the kingdom of God." Why should He now add the word "water," if He had been speaking of a spiritual change *only*, before? Nicodemus was again astonished, and exclaimed : "How can these things be?" Now Nicodemus was a ruler of the Jews, and ought to have been well acquainted with their customs. He might have remembered, that baptism with water was a practice adopted by the Jews in the case of their converts, and when a Gentile entered the ancient family or church of God, he was considered so entirely a new man, that he was spoken of as "born again." So our Saviour replied : "Art thou a master of Israel, and knowest not these things?" If water-baptism was here referred to as the initiative rite on entering the church

or kingdom of God, what plainer words could Christ have used to explain His meaning to a Jew? If it were *not* intended, is it likely that He would, without any object, have used words which He knew (for He knew all things) would, with one exception, deceive His church for more than 1,800 years, and, to all appearance, will do so to the end of time? this one exception being a small society which came into existence two hundred years ago, has since been gradually decreasing in numbers, and of whose members a large section have become Unitarians.*

Now consider the amazing inconsistencies in this paragraph!

J.W.C. informs us that the words "born again" were in common use among the Jews, in a figurative sense, and must have been familiar to Nicodemus, *in that sense*.

Now if he was familiar with the phrase, at all, why should he be astonished at it? *People are astonished at things they hear for the first time, not at such as they are well acquainted with.* And if he knew that these words were in common use in *any figurative* sense, why did he put his question in the broadest way to show he took them *literally*?

But more. J.W.C. tells us that the Jews used the words "born again" in reference to the rite of water baptism. If this be so, how is it that Nicodemus who knew all about this rite, did *not even so much as suspect* that "born again" referred to it, even when he heard the words repeated the second time, *in connexion with the word water*?

For that he did not comprehend the meaning at all, is clear from his final exclamation of amazement, "How can these things be?" Would he ask how they could be, if he was already familiar with them?

But, perhaps J.W.C. will say he *did* understand them in reference to Water Baptism, and that his second expression of amazement was caused by the fact that a *spiritual* change must be experienced? He has already answered such a supposition by his own assertion that, with a few words of explanation, Nicodemus would *easily* have understood that!

* This refers to a division among Friends in the United States. The hint intended is that Friends' principles tend to Unitarianism—a statement neither more nor less just than it would be to assert that the law of Moses tended to idolatry, because a "large section" of the Israelites became worshippers of the Golden Calf. Unitarianism is very rife in some parts of the United States; and if a number of "Friends" fell into this error, the very fact of their being *thereby cut off* from the Society is the best answer to this *implied* false accusation.

There is one more resort for him. Perhaps he will say that Nicodemus was astonished to hear that admission to the *Christian Church* was to be by a certain rite? And yet J.W.C. has gone out of his way to show that the Jews used the *same rite* of admission, and that Nicodemus "ought to have been [Why did he not say "*must*" have been?] well acquainted with their customs"!

In short the passage thus twisted to *suit a foregone conclusion*, not only contradicts common sense, but stultifies the very object for which it was twisted.

And what is this object? It is to prove that our Lord meant that outward material water was to be sprinkled on us by a clergyman, as the means of our entering *His Kingdom*! *

Our Lord himself warns us to take heed *how* we hear, and guards us against the foolish imagination that "he knew (for

* The same line of argument that is used to prove that a miraculous effect follows baptism administered by a clergyman, is also employed to prove that *spiritual* effects follow the act of eating and drinking in the "Sacrament." At p. 68, J. W. C. says that "a sin of *body* will defile the *soul*," and goes on to ask what there is "inconsistent with revelation or experience in supposing that something which enters or touches the body may also benefit the soul, *if God has willed it so?*" This "*if*" is entirely irrelevant since it is the very point at issue. One might as well ask why such and such a thing should not be such a fact, "*if*" it is true.

As to a sin of the body defiling the soul, it is a mere perversion of words. The body is not the *originator* of sin, but an instrument of its accomplishment. It is *not* the body nor anything bodily, that defiles the soul, but the corrupt *will*. The sin lies in the very *intent*, in the *thought*, even before it has time to develop into action; and Micah dwells strongly on this, to show that no outward oblation could cleanse from sin, *because* sin was an act of the soul and not of the body: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

As to asking "what there is inconsistent with *revelation* in supposing that something which enters the body may benefit the *soul*," I answer, that it is inconsistent with the express declaration of our Saviour, that that which goeth in at the mouth doth not defile a man, but that which cometh out, viz., from the *heart* of man. It is inconsistent with teaching that a man cannot be affected for sin by what he eats, to assert that he can be affected for righteousness by it: for if that which goeth in at the mouth cannot defile a man, neither can that which goeth in at his mouth purify him.

It is also inconsistent with the statement of Paul, that the "Kingdom of God is *not* meat and drink," but righteousness and peace and joy in the Holy Ghost;" and with the assurance of our Saviour, that whilst "it is the Spirit that quickeneth, the flesh profiteth *nothing*;" for if "something which touches or enters" the flesh, "may also benefit the *soul*," the flesh instead of profiting "*nothing*" would be of great profit.

As to its being inconsistent with "experience" I reply, experience teaches us that a cause must be adequate to the effect it is intended to produce; and that eating or drinking visible food and washing with visible water, are not adequate causes of such an effect as purifying the invisible and immortal soul.

If J. W. C. should here object, That the soul may be, and is, affected *indirectly* by "something which enters or touches the body," such as by the air forming words, and entering the ear, or by pictures meeting the eye; or by blows given for chastisement; or by inordinate eating or drinking, and the like, I readily grant it, of course. But this has nothing whatever to do with the question at issue, since he is not arguing for any *indirect* effect, from ideas associated with the act of eating or of washing, but for benefits conferred *directly* by the thing eaten, and by the water used in washing, just as benefit was conferred *directly* by touching the hem of Christ's garment, which he instances as a case in point. In other words, he is not pleading for the "low church" doctrine of rites employed as "outward and visible signs, or symbols, &c.," but for the "high church" doctrines of the "*real presence*," and "*baptismal regeneration*;" that is, of outward rites actually conferring inward and spiritual grace.

he knew all things") would mislead the "*wise and prudent*" from whom he purposely "*hides*" his mysteries. That foolish imagination is, that anything which is *outward* and *material* can give birth to *Spirit*. "That which is born of the *flesh* is *flesh*;" and that which is born of the *outward* is *outward*. Is material water outward? If so can a *spiritual* birth result from it?

There is a water—the *pure river of water of life* that is spiritual; and that which is born of *spirit* is *spirit*. Yes, this is the water, without washing in which, the sin-stained soul can never be cleansed, and without drinking of which, it can never live. This is that fountain of *living water* which our blessed Redeemer offers to give unto *any* man that cometh unto Him, that it may be "IN him a *well of water springing up unto everlasting life*." Mark how perfectly this accords with the declaration He has elsewhere made, that "the Kingdom of God is *within* you;" and with what He said to Nicodemus about the only means by which a man could enter that kingdom. For while those who plead for an outward, or corporal baptism, hesitate, at one time saying that it *is*, and at another that it is *not*, essential to salvation, every true Quaker believes that *Baptism is absolutely essential to our entering the kingdom of heaven*; and that unless a man be born of water and of the Spirit, he can never see that kingdom. But as the kingdom itself is inward and spiritual, and must be entered by a spiritual birth,—so the *water* pertaining to it must be that living spiritual water, of which our Saviour speaks, when he offers to give it unto *any* man that cometh unto Him; that living spiritual water to which, we read in the book of Revelation, the Spirit and the bride bid us come and partake of freely.

Of the baptism with *this* water, whereof any outward washing of the flesh is but a shadow, the Apostle Peter says, (after referring to Noah's flood) "the like figure whereunto, even baptism, now *saveth* us." And, evidently to guard against his words being taken as referring to an *outward* rite, he adds in parenthesis: ("*not the putting away the filth of the flesh*, but the answer of

a good conscience towards God,) by the resurrection of Jesus Christ."* The "washing of regeneration and renewing of the Holy Ghost" is the baptism which brings this "answer," for it purifies the heart; and as our Saviour declares, "Blessed are the pure in heart, for they shall see God," so they who are thus washed and thus purified, *do* see, and *do* enter the kingdom of God of which Christ spoke to Nicodemus.

* At p. 47, J. W. C. says:—"The very words seized upon by the Friends in support of their views are sufficient in themselves to prove that Peter was referring to baptism with water; for why should he say it was 'not the putting away of the filth of the flesh' if he were speaking only of the spirit? He must have had the flesh also in his mind."

It occasionally happens that even a writer who is usually careful will slide into an error so strange that its very strangeness conceals it from his observation, for one is less on one's guard against mistakes when they are too glaring for their commission to be at all likely.

This appears to have been the case with J. W. Cudworth when he wrote the extraordinary paragraph just quoted: for he has so fully and so accurately expressed the views of Friends in it that, with one trifling alteration, I *adopt* it, line for line and word for word. That alteration is simply reading "*unless*" for "*if*," immediately after the quotation from Peter.

The reader sees plainly enough what J. W. C. has overlooked—viz., that it is not a question at all of *whether* Peter was referring to baptism with water, nor *whether* "he must have had the flesh in his mind" when he wrote about it with his pen, but *how* he refers to baptism with water, and *why* he had the flesh in his mind when so doing.

If a man were to bid me turn, *not* to the north, *but* to the south, would he not regard it as a very strange proceeding on my part to argue from this that he intended me to go north, and in proof of it to ask him "why" he had used such words "*if*?" he was speaking *only* of the south, seeing that he must have the north "*also* in his mind"?

To the somewhat naive question, "Why should Peter say it was '*not*' the putting away the filth of the flesh, if he were speaking only of the spirit?" I answer, *Because* he wished to show that he *was* speaking *only* of the spirit, and to show that he *was* "*not*" referring to the putting away of the filth of the flesh. I fully agree with J. W. C. when he says that these very words "*prove*" that Peter was referring to water baptism, "*because* water baptism is a putting away the filth of the flesh—is what Peter "*had* in his mind" for the purpose of contrasting with something else, which it was "*not*."

This "*not*" seems to make J. W. C. very uneasy, notwithstanding his assertion that the part of the sentence in which it occurs "*proves*" something in favour of his views; for he turns round in the next paragraph with the suggestion that the said part might be "*omitted*."

"The words of *explanation* are in parenthesis, and might therefore be omitted or transferred without injury to the sentence, which would then (more correctly, and *without any alteration in the sense*) read, " [so and so.]

I would here ask J. W. C. three very simple questions. 1st. How is it that *any* words which are "*words of explanation*," and "*sufficient in themselves to prove*" a controverted point, can be "*omitted*" from the sentence to which they belong, "*without injury*" to it?

2nd. What possible use is there in omitting them *if* their being so omitted would *not* make "*any* alteration in the sense"?

And 3rd. If there is *not any* alteration in the sense, how can they read "*more correctly*"? Alterations, for the mere sake of altering, are quibbles.

If they would make *no* alteration whatever when *omitted*, I submit that they would make *no* alteration whatever when *retained*; and since Peter himself has written them, and J. W. C. states that Peter's having written them *proves* something important, it would be better they should be retained than either omitted or transferred.

It is also undesirable to omit or transfer words from a passage of Scripture, even if "*no* alteration in the sense" is involved by doing so: because there is, certainly, a possibility of its being mistaken for an attempt to make such an alteration.

It is opening a very wide door to leave out or transfer words in the Bible because they will still make sense when thus dealt with. We might "*omit*" or "*transfer*" the "*nots*" in the ten commandments as well as the particular "*not*" in question, and the passages in which they occur would undoubtedly make sense; but as it would not be the *same* sense, it would be safer to let them remain as they are.

J. W. C. follows up this suggestion with a specimen of the text with the "*explanatory*" clause transferred to the end of the sentence; and I admit that in this case it does *not* in the slightest degree affect the sense. There still remains the statement that baptism was "*not*" something, "*but*" something else.

He first states that the text, as it originally stood, "*proves*" all that he wanted; and then, after suggesting the omission of the part that *does* prove it, he turns it upside down, in the

The words "*the like figure*" in our translation, are not an exact rendering of the Greek, which is, "*the thing figured*:" as for instance the wax impression of a seal, or the mark of a printing type, as contrasted with the seal or the type.* A little reflection will shew the fitness of this meaning: for if the flood was a *type* of something to come, that something must be *the reality—the thing figured*; not merely *another type*. Shadows belong to substances, not to other shadows; and even the highest metaphors are but shadows to outline to us new truths.

If Quakerism seeks to draw men away from *all* types and shadows, it is to urge them to lay hold of the eternal, enduring substance, the life and power of religion in the soul. For every type and shadow is intended for an end, and that end is, *to teach us in part*; but "*when that which is perfect is come, that which is in part is done away.*"

I have not followed J. W. C. in his remarks upon the "*Lord's Supper*" because Friends' belief with regard to it is so much in accordance with what is expressed in the "*Book of Common Prayer*," in the last paragraph but two of the "*Communion of* hope of, I suppose—proving it again. Still finding it somehow needing further alteration he *now* proposes *putting* in some words, which, at a superficial glance, seem to help him out of the sad entanglement he has got into.

He says:—"That is, baptism doth not save *by reason* of the putting away the filth of the flesh, but *if received with* the answer of a good conscience towards God."

But this addition of the words "*if received with*," involves an absurdity. *What is it that brings to anyone "the answer of a good conscience towards God?"* Is it not the purification of that conscience, and its freedom from sin? To make it, then, a condition, that a man must "*receive*" baptism "*with*" this purified conscience, which is freed from sin, is to make it a condition that he must be *already in a state of salvation* when he receives it. To say that *such* a man is *saved* by baptism, is like saying that a certain medicine effects a cure "*if received*" by a person in sound health!

So utterly hopeless is his case that, even granting him the *transposition* of the words in the text, and the *putting in* of new words which *pervert its meaning*, he is still compelled to admit that the *reason* of baptism saving is *not* the putting away the impurity of the body. If it is not *by reason* of the putting away the impurity of the body, then it is not *by reason* of that which puts away such impurity. And since that which puts away the impurity of the body is *outward water*, baptism doth not save *by reason* of outward water. And if the outward water is not that which constitutes the *reason*, but something else *is*, then that *SOMETHING ELSE*, and not the *outward water*, is the only *ESSENTIAL* in the baptism that saves; and is, therefore, *THE BAPTISM* which saves; for whatever is the *only essential* in anything, is that which *really constitutes it, to the exclusion of everything else*. The meaning of the passage is so plain that no such manipulation as J. W. C. has tried, can alter it; and, if we turn to the French translation of the New Testament, we find it, if possible, even more clearly expressed in these words:—"To which corresponds, as to a figure, the baptism which saves us: *not that one which puts away the impurities of the body*, [*non pas celui qui nettoie les ordures du corps*"] but the answer of a good conscience before God, by the resurrection of Jesus Christ."

* I would here ask J. W. C. *why* he has not taken full and fair notice of this? He *knows* that the Greek word is "*antitypon*" [*antitype*] for he has quoted from a passage in Barclay's Apology, where this is fully gone into. He has turned and twisted the text inside out—talks of "*omitting*" words from it—and deals with it as if he wished to make any or every other change possible in it, *even when he states that no alteration in the sense can be made by his changes*. *Why*, then, has he not met fully, and fully explained *this* difference in the Greek and our translation—a difference which the French translators and Dean Alford, and many others, have taken account of?

the Sick," that I need only quote it. The reason I have given on p. 12 *is*, in very truth, a "*just impediment*" to our taking the outward elements, when they are no longer accompanied by the Spirit that alone rendered them of value; for we might as well expect benefit from washing *now* in the pool of Siloam, whose waters the angel once troubled, as expect life from *any* form *when the power has departed from it*.

What the "Book of Common Prayer" says, and Friends believe,* is as follows:—"But if a man, either by reason of extremity of sickness,† or for want of warning in due time to the Curate, or lack of company to receive with him, OR BY ANY OTHER JUST IMPEDIMENT, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, HE DOETH EAT AND DRINK THE BODY AND BLOOD OF OUR SAVIOUR CHRIST PROFITABLY TO HIS SOUL'S HEALTH, ALTHOUGH HE DO NOT RECEIVE THE SACRAMENT WITH HIS MOUTH."

If this teaching be true,—and every member of the Church of England is bound not only to admit, but to maintain, its truth,—mark what follows from it, as clear as sunlight. It is that, "*The Sacrament of Christ's body and blood,*" *is not that body and blood itself but something else*—whether a sign or symbol of it, or *what*, we need not here determine. It is enough that the Prayer Book expressly assures us that a person in a penitent, humble state of mind, not merely may, but "*DOETH, eat and drink the body and blood of our Saviour Christ,*" and, therefore, takes "*THE LORD'S SUPPER,*" *without* receiving bread and wine "*with his mouth;*" which would be an impossibility if outward bread and

* Friends, however, not only believe all that the Prayer Book here states, but more; which the reader will find clearly and forcibly expressed in Barclay's Apology, proposition thirteenth, beginning at page 290 of the cheap edition, recently published by W. Irwin, Manchester.

† Why is the gospel truth contained in this paragraph only to be taught to men in "*extremity of sickness?*" Is not that a time when a life-long teaching will be most difficult to remove, especially in a matter so much insisted on as the Sacrament, so called? If it be able "*in extremity of sickness,*" it must be also in soundness of health, and there can be no right reason shown why this doctrine should not be widely and openly taught at all times.

wine were the true Supper of the Lord. To maintain, then, *that* to be the Lord's Supper, which is *not* really so, is to maintain what is false ; and, in so far, to derogate from the true and solemn mystery itself, by making the command of Christ apply to an outward act, instead of to a spiritual one.

The Scriptures steadily point, all the way through, to one great end—our redemption from sin, and coming into union with the Divine nature, which is the true knowledge of Christ ; and the inspired writers who penned them, use a variety of figures having reference to the attaining or the enjoyment of this state. It may well become the wisest and greatest men on earth, in approaching such solemn and mysterious subjects, to say with David, “Such knowledge is too wonderful for me : it is high : I cannot attain unto it,” instead of taking hold of passages in their own will, and, but too often, applying words to an outward symbol, that were never intended for aught short of the hidden reality. I feel it to be a very solemn thing to quote Scripture, even in defence of what I most surely believe, and desire that both the reader and myself may ponder, with fear, the testimony of John, at the end of the book of Revelation : “If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

The remarks on p. 77 that J.W.C. “trusts that it will be clearly understood that he is not contending against a *spiritual* meaning, but only against excluding the *outward*,” sounds well ; but that it is easier to use such words, than to abide by their real import, will presently appear from the following quotation. It is the last I shall make from the pamphlet, to show where the author's final conclusion lands him ; and must leave the reader solemnly to decide whether he is prepared to trust his eternal salvation to the same false hope ; or whether he will seek for a surer foundation. J.W.C. says :—

While fully admitting to my friends the importance of their spiritual views, and believing that *many* of them have received the Holy Ghost, and have had their spirits cleansed and their sins washed away, and have been united to Christ without submitting to the outward ordinance of baptism, and have tasted of the bread of life and spiritually eaten of Christ's body, and had communion with Him, without having partaken of the Lord's Supper, yet they must bear in mind that they know not what they have *lost* by their neglect of these duties, and must not flatter themselves with the idea that they are doing right, or are justified in the sight of God, *because* "grace has abounded," but rather be thankful that God accepteth a willing mind, and, as Robert Barclay expresses it, "winketh at ignorance." And I put it to them, whether they would not be standing on much *safer* ground if they accepted their Saviour's words in their obvious meaning, and submitting to or receiving these rites *in faith*, humbly *believed* that their sins *were* washed away; that they *were* made members of Christ's body: that they *had* tasted of His flesh and blood, *without having felt* all these things; rather than, by *waiting* until they could feel them, to run the risk of depending more on their *own* spiritual exercises, and their *own* apprehended submission to the Holy Spirit, and their own perceptions, than on the free and unmerited mercy of God.

To my mind, it is a much stronger evidence of *faith* and *humility* for a man to believe that he is in possession of these benefits without sensibly *feeling* that he is, than for him to believe it only after his mind has been exercised and his feelings wrought up to a state in which he can, or *imagines* he can, *perceive* them; and that there is far more danger of self-deception in the latter case than in the former, and infinitely more danger of spiritual pride and self-righteousness.

And *this*, then, is the end of it all! J. W. C. has written this book, of nearly a hundred pages, to show that he has found a more excellent way of salvation than "the purely spiritual system contended for by Friends," and *this* is what it all comes to!—*This incomprehensible delusion*, That the work of religion on the soul consists neither in *feeling** nor *perceiving* any spiritual benefit whatever, but in *believing* that we are already in possession of it! That it is safer—more consonant with humility and less likely to lead to self-deception, for us to "*believe*" we are in a certain state in the sight of *God*, than it is to wait for Him to enable us to *feel* or *perceive* that we are so,—lest we should after all *only "imagine"* that we did feel or perceive it.

I have, with great care, read and re-read the paragraphs just quoted from J.W.C. to make sure of not misapprehending his meaning; but feel so convinced that he puts forward a doctrine of highly dangerous tendency, that I believe the following, from

* Downmange, in his "Christian Warfare," says, speaking of the Holy Spirit as the "sealer of the elect": "How is it possible to receive the seal *without feeling the impression!*"

a faithful minister of the Church of England, will be worth weighing seriously in reference to it:—

"Sometimes the delusion grows to that height, that the farther he [the professor] goes from the kingdom of God, the stronger he imagines his faith. He even speaks contemptuously of that kingdom. He calls righteousness, peace, and joy in the Holy Ghost, a *frame of sensible feeling*, a low dispensation, beyond which he has happily got. He thanks God he can now rest upon the bare word, without an application of it to his heart; that is to say, he can be fully satisfied with the letter without the Spirit, he can feed upon the empty husks of notions and opinions, as if they were power and life.

"The end of this dreadful mistake is generally a relapse into gross sin; witness the falls of David and Solomon; or what is not much better, a settling in a form, without the power of godliness, as the Laodiceans of old, and too many now, who have a name to live and are dead. The only way to avoid this precipice, is to follow the light of the first manifestation, and look daily for new visits from Christ, till he makes his abode with us, and we walk in the light, as he is in the light. A manifestation of the Spirit last year will no more support a soul this year, then air breathed yesterday will nourish the flame of life to day. The sun which warmed us last week, must shine again this week. Old light is dead light. A notion of old warmth is a very cold notion. We must have fresh food daily, and though we need not a new Christ, we need, perpetually, new displays of his eternal love and power. The Lord taught us this important lesson, by making the manna he gave Israel in the wilderness, to disappear every day, and causing that which was not gathered fresh, to breed worms and stink. Nevertheless, as the mysterious food kept sweet in the golden pot in the ark, so does the heavenly power in Christ, to whom every true Israelite will come daily for new supplies of hidden manna, for fresh manifestations of the Holy Spirit." *

Look at J. W. C.'s first paragraph, and see what strange statements it contains. That "*many*" Friends who have never partaken of the outward rites of Water or Bread and Wine, have nevertheless "received the Holy Ghost, and have had their spirits cleansed and their sins washed away, and have been united to Christ," and yet that they would have been on much safer ground if they had made use of the outward rites, and then *believed* that their sins *were* forgiven, &c., than to have *waited to feel* that they *really were* so. J.W.C. hints that these persons whom he declares to be thus far advanced in the Divine life, have attained to their union with Christ whilst walking in a course that inclined them to self-deception and spiritual pride; he hints that the perception they had of their own state before

* Fletcher's Letters on the Spiritual Manifestation, &c.,—Letter III.

God was perhaps only what they *imagined* they could perceive! yet he forgets *even to hint* by what means *he himself* discovered they "had received the Holy Ghost," and had "had their sins washed away," and had "been united to Christ" and had "*spiritually* eaten of His body!"

Does he make these statements concerning them from what they told him about their own condition? If so, he believed they *were* able to perceive it with certainty, or he would not have accepted their testimony. Does he make such statements about them from *his own* observation? If so, he forgets to tell us how it is *he* can "believe" about another, what he hints another cannot with certainty know for himself, but only "imagines" he can perceive!

I think it was Cecil who once said, that he had often heard men who professed to have found some easier way of being saved than taking up their cross daily, but that he had never yet met with any such who *could show him their bargain!*

Yes, *darkness*: this is the end of it all. A scheme of salvation built up from a dark apprehension of the letter of Scripture, and from various traditions of men, results in this:—

That we must *not* wait upon the Lord for the leadings of His Spirit, and to feel after His presence, lest we should be led into self-deception and spiritual pride. We must *not* wait to receive that mighty faith which is the *gift of God*, but must lean upon our *own* "humble belief."

We are to be sprinkled by a priest—and at the hands of a priest we are to take bread and wine, and then "humbly believe" that by "our own apprehended submission" to these outward rites, we have suddenly come into possession of *spiritual* benefits—that we are rich and increased with goods and have need of nothing! We are not so much as to *feel* or *perceive* these benefits, but believe in what all experience and the plainest facts contradict—viz: that by an outward act performed in our own will and at the will of another man, we have escaped the wrath of God, and have undergone the mightiest of all changes

—from death unto life,—when all the time we have neither *felt* nor *perceived any* change of any sort whatever,—and then we are to find ourselves in *such gross darkness* that we are not even to "imagine" that we perceive aught of the presence of the Holy Spirit, lest it should lead us to self-deception!

Compare this gloomy uncertain state with the assurance of Christ:—"He that followeth *ME* shall not walk in darkness, but shall have the light of life."

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is *full of darkness*. Take heed therefore that the light that is in thee be not darkness. If thy whole body therefore be full of light, *having no part dark*, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

Which of these states J.W.C. has described, as *his* estimate of the Christian's experience, I leave the reader to judge.

"They that *wait upon the Lord*" says an inspired penman, "shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: they shall walk and not faint."

"They that *wait upon the Lord*" says, in effect, the paragraph I have quoted, "to feel their strength renewed, instead of humbly believing that the Lord *has* already renewed it, shall be in great danger of self-deception, and in infinite danger of spiritual pride and self-righteousness."

"I waited patiently for the Lord," said a man who is declared to be "after God's own heart"—"I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings."

Would J. W. C., "while fully admitting" to the Psalmist "the importance of his spiritual views," and believing that he *was* drawn out of the horrible pit, and out of miry clay, and that his feet *were* set upon a rock, and his goings *were* established by the

Lord, consider that *David* would have been standing on much *safer* ground, if he had accepted the Divine words of the law in their obvious meaning, and, performing the various sacrifices and offerings for sin, in faith, "had humbly *believed*" that his feet *were* upon a rock, and that his goings *were* established, rather than by waiting patiently for the Lord, "until he could, or imagined that he could feel these benefits," "thereby run the risk of depending more upon his own spiritual exercises, and his own perceptions, than on the free and unmerited mercy of God" ?

"Sacrifice and offering" says the Psalmist, "thou *didst not desire* ; mine ears hast thou opened ; burnt offering and sin offering *hast thou not required.*"

Does J. W. C. think that it would have been "a much stronger evidence of *faith* and *humility*" for King David to have believed that he *was* in possession of spiritual benefits, without sensibly *feeling* that he was, than for him to have believed it only after his mind had been exercised and his feelings wrought up to a state in which he could, or imagined that he could, *perceive* them? and was *he* in "far more danger of self deception in the latter case than he would have been in the former, and in infinitely more danger of spiritual pride and self righteousness?"

Mark, I do not mean that J. W. C. has *applied* these words to David ; but if anyone maintains that two and two are five, he is also responsible for asserting that four and four are ten, whether he puts that assertion into words or not ; and J. W. C. must see, on reflection, where his general statements would land him, if applied to a particular instance.

I do not, even in thought, attribute to him the deliberate intention of asserting *all* that his words really imply ; for it would neither be kind nor just to do so. But since he has been under the impression that his "reasons" for the course he has taken, were so sound that they would bear publishing, and these reasons have drifted him far out on a sea of inconsistencies that seems to have no limit, it lies with himself to consider them more narrowly, and to decide how far they may be still worth trusting to. In placing before him what I firmly believe to be the truth

upon the points at issue, I shall regret if any expression has fallen from my pen, which savours of dogmatism ; for the great aim of all religious controversy should be *to draw one another nearer to the fear and love of God*. All knowledge of doctrine, good though it be in its place, is nothing if it brings us not to this—is but as dust in the balance in comparison with—

This "hidden Love of God, whose height,
Whose depth unfathomed, no man knows !"

And, in bidding him farewell, I do so with a heartfelt desire that, whatever his outward profession may be, he may, indeed, experience this love, and so live in it, and so walk in it, that he may, at last, receive that inheritance which is incorruptible, and undefiled, and that shall never fade away.

Every method of interpreting the letter of Scripture, in the "will of man,"—in our own will and wisdom,—even if it be supplemented by a formal prayer for the assistance of the Holy Spirit, ends by contradicting not only the spirit of the whole Bible, but the letter of various parts of it: and, if it does this, no matter how "obvious" it may seem, it is, and must be, *false*.

It is *only* as we distrust our own wisdom as *utterly* powerless to discover the mysteries of the kingdom of Heaven, that we can ever hope to learn them ; since it is by receiving the Truth, and being led by it, *as a little child*, that we are to enter that kingdom. For there is, and was, and will be, but *one* way of eternal salvation for all men,—the way over which the just of every dispensation and of every generation have walked,—and that is, obedience to the Light, and walking in it, and that Light, shining in the heart of *every* man, that Spirit striving in everlasting love with *every* man, is CHRIST,—now, as He was in the days when Paul preached of His outward coming and crucifixion, "to the Jews a stumbling-block, and to the Greeks foolishness,"—a stumbling-block to the formal professors of religion, and foolishness to the wise and learned of this world,—but to all them who truly believe in and obey Him, the Wisdom of God, and the Power of God.

In conclusion, I would express an earnest hope that the reader will search for himself into the subjects here so briefly touched upon. Two systems, differing in some points, diametrically, are before him : let him faithfully and diligently examine them, and decide which is true, and which is false.

For though they profess much that is precious truth, *in common*,—such as, that we can only be saved by virtue of the one offering Christ has made for us all, through His death on the cross; that the Holy Scriptures are Divinely inspired; and therefore, that any doctrine which is opposed to their teaching cannot be true; that, without the assistance of the Holy Spirit, we cannot do anything that is pleasing to God; with many other doctrines valued by all Christians, and upon which it is beyond the province of the present tract to enter;* yet they differ so essentially in what may be termed the mode of carrying out these truths into practice, especially with regard to their bearing on worship, that it is not too strong an expression to say, that if either of them be *true*, the other must be *false*. †

One of these systems, called RITUALISM, takes for its foundation, the constant intervention of, and dependence upon, *man*. It makes us dependant on a priesthood of men to teach us the knowledge of God; and it makes this priesthood itself learn what it teaches, not from God Himself, but in schools, and from what other men have recorded of Him, or have speculated about Him. It makes Christ a far distant Saviour, with whom even this priesthood is only linked by an historical connexion: and it makes access to Him through forms and ceremonies, and various performances of our own, and of other fallen men like ourselves. It makes worship, not a waiting upon God, but a kindling of sparks of our own; a continual bringing of our own offerings, and those of

* The reader must bear in mind that the purpose of these pages is *not* to set forth the whole system of doctrine held by Friends, but only to comment on certain specific statements made in a pamphlet called "*Quakerism and the Church*." The present writer, therefore, holds himself in no way responsible for the non-mention of even important matters which J.W.C. has not brought within his controversy.

† The acknowledgement, in a given system, of some sterling truths, does not, necessarily prevent the system itself from being a false one; any more than the presence of fine wheat flour, in bread, makes it good and nourishing food, when it is mixed with pernicious ingredients.

other men, for His acceptance. It makes ministry, the fallen wisdom of man exercised in studying and talking about the things of the kingdom of heaven; and finally it makes salvation dependant on a belief of our own making up, without any feeling or perception of the Power of the Almighty redeeming us from sin.

The other system, called QUAKERISM, takes for its foundation, that man is everywhere fallen, and utterly dependant on Christ at every step back towards reconciliation with God,—but that Christ, instead of being far off, is *very nigh unto every man*. - It makes access to Him, through no outward form or ceremony, but by giving heed to His Light shining in our souls—to His Word that is very nigh in the heart. It makes worship, not a bringing of offerings in our own will, to God, but a reverent waiting upon Him to subdue that will; a learning of Him; a hearing of His voice; a following His leading; and prayer, not set forms used at certain times, but an earnest, spiritual, *unceasing* exercise of soul. It makes salvation, from beginning to end, a submission to the work of Christ upon the soul, whether it be reproof and condemnation for sin, or begetting in us a living and powerful faith in the only sacrifice for sin, the shedding of His blood for us, whereby we come to experience forgiveness, and peace, and joy; whether it be the washing of regeneration, or purification with the baptism of fire—with the spirit of judgment and burning, to the bringing in of everlasting righteousness.

It is true it does not promise the attainment of redemption without bearing our cross daily, and having to pass through sufferings and tribulations; whilst the religion of man's invention offers us a much easier way. But on the other hand, the latter confesses to knowing no certainty as to its condition; pretends to no feeling or perception of it, but proceeds in a vague belief that ends in darkness and a lying down in sorrow: while *this* takes every step in the Light, and on firm ground; proving, testing everything; and presses onward to a definite mark, and with the full assurance in the end, of that crown of life which the Lord hath promised to them that love Him. And

those who have had any sight of this new and living way, long to draw others to walk in it—to draw them off from *man* to that anointing which is offered to all, and possessing which they need not that *any* man teach them, but come to experience that which was described by the prophet, when he said: "*All thy children shall be taught of the LORD, and great shall be the peace of thy children.*"

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